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THE SO-CALLED DANGERS OF INITIATION.

Lecture by Dr. RUDOLF STEINER delivered on the
19th of December, 1907. *)

(CONCLUSION)

Even greater dangers may arise. If a man is to be led into the higher worlds through methods given by his teacher, if he has done his exercises and then sees what approaches him, if he sees the dangers and then GIVES UP the attempt, something arises which in spiritual science is called "the reflexion of man's spiritual work". When he gives up the attempt, he will see monstrous shapes in visions; terrible, impossible shapes. He is imprisoned, as it were, by these shapes. And these terrible shapes surround him, close him in, as in a grip.

All this might detain us from seeking the path; yet it should not detain anybody. Those who have an opportunity of penetrating into the higher worlds must not miss this opportunity. It seems obvious to say: I am afraid of it. Yet we must realise that in doing so we should harm not only ourselves, but the whole world. We have no right to let these capacities lie fallow. For just as the finger is not an independent part of the human organism, so we ourselves are not independent. And just as the finger cannot lead its own life, so we cannot live only for ourselves. The whole world is an organism! We must work on ourselves and develop our forces; if we fail in this, we neglect a sacred duty towards humanity. Each one of us must realise that obstacles must be overcome. They are there to be overcome! If we follow energetically and correctly the indications which we receive, it is impossible to run into danger. If we have a conscientious guidance, there is no need to fear. We must discern the dangers, but we should not be afraid of them. This should be an unshakeable principle.

Of course, certain dangers come towards us from another side. If we take along into the higher worlds social prejudices, where they are useless, if we cannot shake them off, we shall not be able to rise without danger. For this reason, we should acquire in a high degree inner freedom and independence. Those who fail in

*) From stenographic notes unrevised by the lecturer.

this, make only slight progress.

What is meant here is not an external independence, for no matter how dependent a man may be outwardly, his soul can nevertheless be inwardly free. We should be on guard against many misunderstandings which we encounter. Those who really wish to tread the path of truth should realise that a sentence may transmit empty words, and that this same sentence may contain the deepest truth. Those who earnestly wish to follow the path, should be on their guard against phrases and empty words. For although the highest light may shine in spiritual science, we also find in it all manner of phrases and empty talk. This is one of the vices of our time, and it constitutes a real danger for the knowledge of the spirit.

If we go back into the ancient past, we find that the leading individualities, who were then the guides of life, considered it most important that men should reach a certain age before using their power of judgment; to-day even the youngest may voice their decided opinion. There is one thing above all which should be realised to-day; namely, that it is indeed possible to achieve something in the intellectual, scientific and artistic spheres in early youth, but that the experiences gained in the spiritual worlds can only be transmitted to others in a truly right way by men who have reached middle life. For this reason, no occult school ever sends out anyone who has not surpassed his 35th year. As long as the human being still requires certain forces for the building up of his organism, he cannot dispose freely of these forces, and so they cannot be of service. Before these forces have become free, so that they need no longer be used for the building up of the body, men should not be allowed to communicate occult teachings to others, but only when their physical organism has already entered the descending curve of life. Then it is allowed.

Those who study life will admit the justification of this rule. Even in the case of a man like Goethe, we find that in everything he achieved before having reached that age, he called back again into life the things he had gathered here and there. But that which would not be there had Goethe not lived, only came into being after he had passed middle life.

It really constitutes the greatest danger when great truths are uttered as if they were empty phrases! We may, for instance, hear over and over again the words: "You must be unselfish! You must sacrifice your personality to the All! If it is really understood, this is a deep truth, yet it can become the absurdest phrase if it is repeated without comprehension.

Not in vain has the wise guidance of the world endowed us with egoism, for egoism prevents many a man from doing things which might harm him. Egoism is a healthy force, filling the personality with strength; it is indeed a healthy force. When people say that we must root out egoism, their words are empty and unsound. Yet it is quite true that we must sacrifice our own personality if we wish

to find the path leading into the higher worlds. How are we to understand this?

Let us now make a comparison and assume that everyone has been ordered to give up all his money. One man will give up 50 cents, another one 20,000 marks. Both sacrifice everything they possess. If these sacrifices are to be of any use, it is obvious that the 20,000 marks will be far more helpful than the 50 cents.

So must the sacrifice of a man who has not yet attained anything in himself, whose Ego is undeveloped, be compared with the sacrifice of an individuality who has gathered in himself tremendous stores of energy and force. Of what service to humanity is the sacrifice of a man who has not yet attained anything? The human individuality must first become strong and powerful. The "how" and not the "what" of the sacrifice is the essential point to be borne in mind.

We should realise that egoism is a sound, healthy force, inducing us to follow the motto:

"When the rose adorns itself,
It adorns the garden."

A man who has first learned to develop his own forces and then to sacrifice himself, makes a valuable sacrifice in life's long course. But if some person without strength or energy adopts as life-motto the words, "Sacrifice thyself!", such words are but an empty phrase, because they mean nothing whatever and result in an impoverished life. This acts as a vampire of life, sucking its very forces.

We have to look at things clearly and not allow that feeling of pleasure to take hold of us which comes so easily when we utter beautiful empty words. Those who really wish to enter the higher worlds need watchfulness and patience in this sphere, for they can only learn to distinguish things little by little.

One more thing should be borne in mind by those who develop the dormant forces within them, leading them into the higher worlds, and who transform these forces into higher faculties. All men have these forces. They live as seeds in the inner depths of every human being, but most men only develop them in the course of long epochs. If the development of these forces is accelerated, it also accelerates everything else in human life.

Let us assume that a man of twenty reaches, in the course of five years, the point which he would normally reach at eighty. Then everything inscribed in his Karma would be drawn together to a twelfth. All the unpleasant experiences of his life and the obstacles which he would encounter in it, would then face him in the space of five years. This acceleration of life's course produces the same effect upon us as a locomotive that is speeding through a

snow-landscape at a terrific rate, while another locomotive is travelling through it at a slow speed. The latter will push away the snow quite slowly, whereas the former will whirl it up quickly.

This is really the case in life. What would normally be experienced through a longer period of time, is drawn together. Those who begin to tread the path of knowledge must therefore experience many things that at first seem strange to them. Sins, vices and passions suddenly come to the fore; whatever lives at the bottom of the soul must rise to the surface. On every occasion they will be confronted with passions and instincts which they thought to have conquered long ago. These must appear, so that they may be completely overcome and disappear completely.

A tremendous experience awaits those who really reach the threshold: It shows them in a great image everything of a base nature that still lives at the bottom of their soul. All passions confront the soul in an image. This is the Guardian of the Threshold. He confronts those who wish to tread the path, and they must face him fearlessly. If they are not fearless, they turn back, and in that case those fearful pictures arise that imprison the human being. All his base passions imprison him in the reflected image of the spiritual, as if this were a small room.

This description is not given in order to deter anyone from treading the path, but only in order to enable the true seekers to tread it in the right way. This should not prevent anyone from treading the path. We must realise that the very sight of these dangers is the most important way of purifying ourselves. As a rule, men do not know how wisely they are being led. It is a powerful, healing remedy for the soul when it has to experience fear and hope, tension and relaxation, excitement and repose. These feelings are extremely important, as also in the sphere of art. They are great soul-remedies. The soul grows healthy through the dangers which it must experience, and we should be grateful to these teachers, for we cannot avoid them.

Along the path of initiation, the only dangers are those which exist in any case, and the only change is that we know of their existence. We learn to know the facts, though the facts themselves have not changed. If we know this, we may set out along the path leading into the higher worlds without any fear and danger. And we fulfil an important mission in doing so. For our time needs the knowledge of the spirit. If this knowledge were denied to mankind, the universally prevailing materialism would fill human hearts with doubt, despair and hopelessness. Through materialism, men would become gloomy and desperate; materialism would react upon their temperament and render life desolate and crippled. And finally even their physical organism would become diseased. Materialism would deprive man of all his strength. Man's physical health requires what spiritual science is able to give him.

Only those who allow themselves to be drawn into the spiritual current can become truly useful members of humanity and further

the progress of the human race. And if sometimes we are anxiously concerned about our own development, this is good, for through our own effort we must acquire the true forces which enable us to help others, and we must be patient in acquiring these forces. This is what should be borne in mind in spiritual science. The essential point is not a theory, but that spiritual science must flow into life, for it contains sound, active forces of life which must become a healing remedy for humanity.

Reasons for and against may be advanced for everything, but this does not interest the genuine occult scientist, he knows all this. No matter how much spiritual science may be attacked, it has been given to humanity as a remedy. If it is brought into life, its mission is to make men healthy in body and soul, and it will justify itself through this healing influence on life.

Therefore, in working upon ourselves, we are not only working for our own benefit, but for the sake of human progress as a whole, for the true welfare of mankind. And the attainment of this goal and these experiences, will be the real and only proof of spiritual, or occult science.

SUPERSENSIBLE CONCEPTS AND THEIR SIGNIFICANCE
FOR THE LIFE AFTER DEATH.

From a Lecture by Dr. RUDOLF STEINER of April 11th, 1914.

One might say - and many men of the present are inclined to do so - one might say: "What these crazy heads invent or have already invented in connection with the supersensible world, is no concern of mine. It does not interest me at all and I do not take in such thoughts." Those who speak like that have never really thought why religions entered the evolution of the world. All religions have this in common: They do not relate to things which we can perceive through the senses, and they oblige us to take in something which cannot be perceived through the senses. Through thoughts based on what can be perceived through the senses, our feelings and our will can never receive an impulse which is active even after death. If the unborn part of our feelings and of our will is to become active after death - and it must become active! - the thoughts which can be acquired through sense-perception and through the intellect linked up with the brain, are quite useless. These thoughts cannot be of any help to us. The only thoughts that can really help us are those which are not related to any external reality, when we take them in; thoughts which fill us with reverent, religious feelings and make us lift up our eyes to the spiritual world. These are the thoughts that give us the impulse and the energy which we need after death. Religious thoughts do not only give us cognitions, but something that can become active after our death; in the physical body, it takes such an aspect, that those who do not wish to consider these influences and forces, laugh at them and reject them through their

materialism. But if these men do not take in thoughts relating to the supersensible world, their power of developing the unborn part of their feelings and of their will must necessarily become paralysed.

For this reason, it must be emphasized over and over again that the clairvoyant consciousness sheds light on the past. To-day, we may even recognise what lies concealed behind the veil of the sensory world, in the form of imaginations, inspirations and intuitions. In the past, this was given in the form of religious faith; after death, the human being was therefore able to keep certain impulses and in his soul's kernel he possessed something which kept him alive even after he had laid aside his physical body.

Now the time has come in which thoughts concerning the supersensible world must be acquired through the understanding, through the comprehension of spiritual science. For this reason, the following truth cannot be emphasized too frequently: Only a spiritual investigator can investigate such things in the supersensible world, but when they have once been investigated and communicated, something in the innermost depths of the human soul responds like a secret language of the soul, which is able to understand what the spiritual investigator has discovered.

Only prejudices dictated by the intellect or by the senses can look upon supersensible concepts transmitted by spiritual science as nonsensical, foolish fantasies. Through these supersensible concepts the soul's innermost being receives an energy enabling it to find its way in the cosmos throughout the future. Only those who pass through an esoteric development can investigate what the spiritual world contains, but if we gain knowledge of these truths and if our consciousness works them through inwardly, if we take hold of them in the form of ideas and concepts, they prove to us the soul's existence and the existence of the spiritual world. It is a spiritual nourishment which humanity will need more and more.

THIRTY YEARS AGO.

By Albert Steffen.

This week while I was reading the proofs of the (unchanged) new edition of my novel "DIE BESTIMMUNG DER ROHEIT" (The Characterisation and Mission of Coarseness) my memory frequently travelled back to the time when I was writing that book. On the 15th of September 1911 my diary records: "To-day I finished "Bestimmung der Roheit". But in the evening all the forces of my soul were already absorbed by my drama and achieved far more towards its fulfilment than during the last three months." This was my drama "THE MANICHEANS".

Both the novel and the drama had been planned long ago.

As I now read what other things had passed through my

"We can see all the tragedies and comedies that arise in the sphere of hatred. They would never arise outside this sphere. A friend or a woman who tear themselves away from it could aid even those who have gone most astray."

"To throw off guilt on others is a regress in the spiritual development."

"The Messiah has this in advance of human beings: He can take their lot upon Himself as if it were His own, and thus He brings them salvation. If we pray for this salvation, it will always be given to us. This is grace. Grace did not exist before Golgotha. Those who experience the true nature of grace, will not only accept it, but they will also seek to practise it. The redeeming power is a new quality belonging to the future of mankind, a quality which we can develop more and more. Even the poorest and the weakest may attain this gift of grace. And the artist, too. It can flow into the very words we write."

On that date, my diary records a lecture by Rudolf Steiner, quoting the following words of his:

"Freedom is the deed of man. In the free human being lies the redemption of the world."

How happy was I, fourteen years later, when I read Rudolf Steiner's appraisal of my book, "DIE BESTIMMUNG DER ROHEIT" ! (See "Das Goetheanum", 1925)

POETRY AS EXPERIENCE.

By Albert Steffen.

From the second half to the end of the 19th century, when literature was still under the spell of natural science and its speculations, people often voiced the opinion, and particularly the aesthetes, that poets were condemned to renounce life as such, because they were obliged to scrutinize experience. For if they investigated the soul according to the anatomical-topographical method - the only right one! - they could not possibly feel anything. Their inner life was frozen. Their glacier-loneliness excluded them from the flower-land of love.

But when the knowledge of supersensible worlds is disclosed to a poet who has passed through death, he clearly feels that the art of poetry is a far more original experience than any other. The Word, experienced in its origin, animates the lifeless thought and damns the death-bringing instinct. It purifies, heals and leads to a new birth.

The poet who resurfaces from the death which now takes hold of the whole of humanity, passes through experiences which he could never attain in ~~his~~ ordinary life. He does not only live in

his own life, but also in the life of the world. He knows the feelings of a man, a woman, or a child. He becomes one with every profession, with the teacher, the doctor, the cobbler - with their very physiognomies and gestures - he knows all their manipulations, be they skilled or unskilled, and their tools and materials. He strides through history with the historical characters, and he can read the formations of the earth's development, as if it were a heavenly script.

An "a priori" content lives not only in the poet, who forms his subject, but also in the stuff of his writings. The poet and his poetry belong together. If they are to continue after death, they must already have existed before birth. Everything that comes to expression during the poet's earthly life is but the gleanings of a heavenly harvest. There may be two, three, or more of them. The chief aim is to garner all the corn - as a nourishment for mankind, a seed-field for the Gods, and ... for the poet's own welfare, as much as may fall to his share.

The true poet, who handles the Word (as an "a priori", a "Kat' exochen") in accordance with the Spirit, experiences over and over again that later on he encounters the characters of his books in real life, though in a weaker form. In his destiny, he comes across the men and women he once imagined. Conflicts, which he was unable to solve in his books, persecute him. Tragedies, in which the higher Self was saved, though the lower one succumbed, are no longer a doom to him. And catastrophes, into which he would have sailed blindly, only hit him in his dreams. His dreams are now transformed into little myths.

It is one of the tasks of the future generation of poets to counter-balance the necessities of life, its necessary fortune and misfortune, by forestalling the possibilities in his writings.

In that case, poetry will confer freedom.

Such a poet will, for instance, discover that the personal experiences recorded in his diary at the time when he was writing a novel, are germs that develop later on into the destinies described in his books. Though he may not have been aware of it, the human beings who lived around him at that time helped him to write his books, just as he shared their life-experiences. Their future development is contained in his work, just as his past destination is contained in their souls. Writer and readers are linked together by destiny. Perhaps they are only aware of this when many years have gone by. A married couple may then visit the poet, who has remained a bachelor, and the two may tell him: "Your novel foretold our marriage. Everything in our life was exactly as described by you, up to the birth of our child, in the last chapter. We therefore gave him the same name."

Before that story, with such a happy end, had been written, the two, who were then engaged, had asked the poet his views on wedded life. And he had answered: "I am absolutely unable to tell

you this, for up to now I have never written anything about marriage."

And the couple agreed with him that every good marriage should first be conceived in poetry. ("gedichtet" = literally "condensed to poetry")

We may even say that the poet will sooner or later encounter in real life the men and women ~~XX XXX~~ of his books, for he must surely have met them before his present life on earth.

THE DEMONOLOGY OF THE 19TH CENTURY.

By Dr. W. S C H O R N S T E I N.

3. THE TRANSITION FROM MATERIALISM TO ELECTRONISM.

The investigations concerning the structure of crystals, molecules (e.g. of albuminous substances) and atoms are such wonderful mathematical and experimental achievements, and so encompassing and exhaustive, that one is filled with the deepest respect for the human spirit that can accomplish this. But in the world imagined by modern physics there is no room for the spirit and soul of man, no room for the soul and spirit of the investigator who thinks out this world in his consciousness.

It is obvious that this picture of the world can only convey a partial aspect, which may be compared with the Röntgen photo of a mountain-boot, showing the nails in empty space. Modern physics do not describe a material world (which is, after all, merely a part of the spiritual world), but its electric double-ganger phenomena. *) These "conform" in every detail with the material world, in the same way in which the metal cast of a lung renders all its fine and delicate ramifications. Yet the cast is NOT the lung, not even the dead lung. Imagine as a picture a simple process of Nature: - for instance, the germination, growth, flowering, fruition and decay of a violet. And now set against it the picture of a teeming mass of electrons and compare the two.

It cannot be disproved that the modern physicist's description of the world describes the only reality, yet our faculty of discerning reality tells us with perfect assurance that these two pictures are incommensurable.

Where can I have the experience of a teeming mass of particles? - When I look up to the starry sky, or when one of my extremities has gone to sleep and the circulation returns. (This has been weakly compared with "pins and needles") In the latter case, I can feel around my body a mass of fine needle-pricks (i.e. I perceive in a physical-sensory manner the etheric body, or, to use another expression, the end of my nerves). I feel in an abnormal way an attendant

*) Dealt with in the preceding article.

phenomenon pertaining to me, which cannot be perceived when it takes place normally, within the physical body. This is a reality, yet it is not the whole reality. The electronicistic conception of substances and energies, seen as a mass of moving particles, is derived from observations - one (stars) made in the space surrounding our planet, and the other (pins and needles) experienced outside our body. They do not, however, supply a soul-experience, so that the image used is derived chiefly from something outside the sphere of natural phenomena.

Acoustics supply a useful analogy for the comprehension of matter and of atomic research.

Rudolf Steiner revealed the true background of acoustics. In a physical tone, two essential factors are accessible to human perception: The sound that reaches our hearing, and the mechanical vibrations of the string and of the air, recorded indirectly (photograph) (Sound-waves). The essence of all continuous elements (indifferent whether they are solid, liquid or gaseous) is their tendency to vibrate or to undulate. I may throw a stone into a pond, strike a table with a hammer, fire a pistol, speak or sing, pluck a stringed instrument or pass over it with a bow - the ponderable, continuous elements will always vibrate, because it is their nature to react rhythmically even to unrhythymical influences. A single explosion, or a flame burning quietly in a glass, may produce a sound.

Vibration is the physical ATTENDANT PHENOMENON and not the CAUSE of the super-physical (etheric) reality of sound.

When I investigate the physical reality (the substance permeated with energy) with the aid of electricity as an indicator, the result can only manifest itself in a corpuscular (atomistic) form, because, in accordance with its nature, electricity manifests itself corpuscularly. It is the same thing as looking at a landscape through a net of squares (Leonardo da Vinci); I can then define the position in terms of numbered vertical and horizontal rows of squares, for the details in the landscape appear rectangularly related to each other. This, however, is not a feature of the landscape itself, but of my net. Just as I cannot take topographical measures without this net, so I cannot read off structured facts in unstructured matter without the aid of a structured medium, viz. electricity. If electricity comes in touch with matter, the chaotic electrons range themselves to an ordered pattern and thus supply an ordered image which I am able to interpret. For instance, the X-ray diagram of a crystal, or the particles of a fine powder on a sounding membrane, are arranged into patterns by the sound. (Chladni's acoustic figures). The (super-physical) sound may move a physical membrane in such a way that the evenly distributed dust arranges itself into patterns. These patterns are not a print of any structure pertaining to the essence of sound, but they merely show how MATTER reacts to sound (the crystal). Through its specific quality, X-rayed matter may govern the arrangement of sub-material electric particles, producing a pattern fixed on to a photographic plate, but need not in itself consist of particles arranged in a spatial structure. The material world, however, is everywhere

permeated with electricity, and it is much more likely that the so-called molecular and atomic structure which science discloses really represents the electric permeation of matter, instead of matter itself.

Had materialism been followed up consistently, it would necessarily have led to the recognition of the spirit's supremacy over matter. This was prevented by the deviation of scientific investigations from matter to electricity, which became the favourite object of physical research since about 1840. The interval between 1879 to 1900, in which the chief onset of the ahrimanic powers took place, brought to light the "real" proof of the existence of the electric "atom" and the discovery of radio-active decomposition of matter. (Radium, discovered 1898) A bridge could therefore be thrown from substance to electricity. This gave rise to modern atomistic physics, which holds that it can enter experimentally and arithmetically into the inner structure of matter and consequently into Nature itself. Thus processes of decay have been inverted and are held to be the hidden elements of creative life. This too is a symptom of our time. Here, the leading spirit of modern scientific research throws off its mask and reveals its true being, connected with putrefaction, decomposition and decay, and encouraging man to study this decay, to accelerate it experimentally and to utilise it technically, to prize and love it. Decaying Nature is accessible to calculation and experiment, whereas this is not the case with living Nature, which ordinary intelligence cannot penetrate unless it is modified. Yet man does not WISH to modify his intellect, which, in its existing form, can only take hold of the lifeless, mechanical and decaying aspects of the world. He does not WISH to give up its mathematical exactness, nor compromise the increasing control of matter and energy attained by the use of the mere intellect.

In the course of human evolution, the growing light of consciousness goes hand in hand with the loss of animation. Man's awakening is accompanied by "mortification" in its literal meaning. About the 15th century the soul's death-process reaches the agony-stage, when consciousness becomes enhanced to self-consciousness within the Ego. This is also the moment in which natural science arises. (See R. Steiner's lectures from Dec. 24th 1922 to Jan. 1923, publ. by the Natural-Scientific Section at the Goetheanum, edited by Dr. G. Wachsmuth) We may say: From 1879 onwards, human consciousness is completely awake, but at the same time a corpse. From now on begins the decay.

In anticipation of this death in the soul of humanity, which the human being experiences sooner or later in the course of his individual life (around the 28th year), Christ passed through the death on the Cross, wresting Resurrection from the powers of death and of hell.

There can be no resurrection without death. The soul-death accompanying consciousness is justified as a negative preliminary condition of resurrection. In this sense, the materialistic natural sciences were a necessary stage of transition, suited to the lifeless intellect. Also the intellect had to pass through death, but it cannot remain dead. The existence of a corpse proves the existence of a FORMER living being, but decides nothing about the destiny of that being after death. It may rise above death with Christ, or sink down below death (second death) with Antichrist, if the soul clings to the corpse, participating in its

decay, so that it is obliged to share in this process of decomposition. It is impossible to remain a corpse, and yet to resurrect.

These last hundred years, mankind stands at this crossing of the roads. Resurrection means for natural science to rise up to spiritual science. Man cannot abide by the contemplation of the fixed form (the morphology of the 18th and early 19th century). The fixed form is outside life (Crystals, petrifications, skeletons). Even the anorganic phenomenon (experience) is a death-process, by which man cannot abide. He has two possibilities: Either to proceed from the phenomenon to the sensory-ethical effect, as Goethe did, when studying the moral value of various colours, or to descend into the sub-phenomenal (experimental atomism). The "morphe" (form) may be enhanced with Goethe's aid to a metamorphosis, by bringing movement into the idea of form. Man will in that case reach imaginative thought. Or he may dive below the form, ignoring it, and penetrate into its SPATIAL inner structure, by studying the inner organs of plants and animals, the cellular structure, the cell-germ, the chromosomes and the protoplasm. Along that path, he will also reach (a biological) atomism. The ascending development begun by Goethe was continued and enhanced by Rudolf Steiner. He showed that man is contained within a higher metamorphosis, both in soul and body. But Rudolf Steiner's method presupposes the enhancement of thought above the stage of the passive, lifeless intellect, so that it becomes active and mobile, whilst fully maintaining its scientific exactness. The method of training is accessible to anyone (published in R. Steiner's "Knowledge of the Higher Worlds" and other books). - Science in the world outside was unwilling to recognise this direction and to tread this path, because the enhancement of thinking was erroneously taken to imply the abandonment of thinking. Science was therefore irresistibly drawn down into a lifeless sphere and below death, into a sphere of decomposition. It began to investigate everything connected with decay, so that it is no longer a science of Nature, but a science of the decay of Nature.

The authority of natural science influences man to seek the impossible, viz. the resurrection of the corpse, (in the intellect) and this leads to scientific, philosophical and social-political crises. In contrast to the intellect, man's Ego cannot sink down into death. The Ego is constitutionally unable to perceive destruction and only the Ego is qualified to discern the (hidden) connections. The inability of understanding these connections is characteristic of the intellect. The Ego however must first re-discover its own connection with the spiritual cosmos and only then will it be able to grasp the connections in the cosmos of Nature. This is what the anti-Christian demons seek to prevent.

One of the tasks of Anthroposophy is to unmask the methods of the antagonist of human evolution, for instance, by surveying the history of natural science and by discovering counter-moves in this chess play with the Antichrist through the discovery of his methods.